

THE

## REHEARSAL.

1. Ther is a Rule Superior to Conscience, for Christians.
2. The Case of Heathens who never Heard of the Gospel, and of those who Reject it.
3. The Observator Persists in his Blaspheming the the Holy Scriptures.
4. The Danger of such an Achan in our Camp.
5. He Derives the Authority of the Holy Scriptures from the People. As do's also his Second, the Author of the Rights.
6. The Rights says, That the Old Testament was a Law only to the Jews.
7. That God had no Right to be their King, but only by the Election of the People.
8. That they did not Elect him, till the Horeb-Contract.
9. Of our Making Covenants or Contracts with God,

WEDNESDAY, January 8. 1706.

(1.) Country-man. You have Convinc'd me, Master, in your Last, That the Plea of Conscience alone will not Justify any Man. For that it is visible there are Erroneous Consciences, which Lead men from their Duty, and for which Men will be Judg'd, notwithstanding that they Act according to their Conscience. And therefore ther must be some other Rule than Conscience. And that Rule must be Superior to Conscience, because Conscience will be Judg'd by it. Now I wou'd know what that Rule is? And if ther is one Common Rule by which All Men will be Judg'd?

(2.) Rehearsal. This is Determin'd Rom. 11. 12. As many as have Sinned without Law, shall also Perish without Law, and as many as have Sinned in the Law, shall be Judged by the Law. When God gives Men a Law, they are Oblig'd to Receive it, and to Obey it. It then becomes a Rule to their Conscience. So that they Sin if they Reject it, or will not Receive it; as well as if they Receive it, and Live not according to it. As our Bl. Saviour said, Joh. xii. 48. He that Rejecteth me, and Receiveth not my Words, hath one that Judgeth him; the Word that I have Spoken, the same shall Judge him in the last Day. This is a Rule to all Christians. And Conscience is not to be Pleaded against This. Conscience may Excuse an Heathen who never Heard of the Gospel. But it will not Excuse any who Reject it. Far les those who having Received it, do afterwards Ridicule and Blaspheme it. Which is the Case of the Men with whom we have to do. And their Judgment will be Severe, if God give them not Repentance.

(3.) You have seen the Observator Persist in his Paw-waving the Holy Scriptures, that is, making them the Inspiration of the Devil, after I had laid this Great Wickedness be-

fore him; but he wou'd not Repent nor Amend, but Harden'd himself, and went on, Repeating the same Jest (as he thought it) over and over again, after all my Reproofs. And when it was fully Prov'd upon him, even past the Possibility of his Denying it, That it was the Holy Scriptures which he had Ridicul'd and Blasphem'd, calling them Dry Hebrew Roots, and Wither'd Branches of Revelation; yet he has not to this Day Retracted this his Impious Blasphemy; but rather Glories in it, and Continues to set up his Green Boughs of Nature, as a Better Rule, and surer Guide to Conscience, than those Sacred Oracles, which he Esteems as Wither'd Branches! And Appealing to which he Horridly Calls Paw-waving!

(4.) He wou'd have Receiv'd a due Reward for this in Turkey, not to Name any Christian Country! Whether such an Achan in our Camp is more likely to Encourage or put a Stop to our Successes, I leave to others to Reflect upon, for it lies not at my Door. I have Detected him and shew'd the Accurſed thing—not Hid in his Tent, but Display'd like an Ensigne upon a Hill; and Defying the Armies of the Living God; which he Boasts are Wither'd before the Green Boughs of Corrupted Nature! This is it that he and the Rights and the Rest of these Philistians are now openly Pleading for, to set up what they call Natural Religion against the Revealed, and Conscience as the Ultimat Judge, not to be Controll'd by the Law of God Himself! The Authority of which (as well as of all Human Laws) these Sons of the Earth Derive from their Briareus they call the People!

(5.) Country-m. What! Do they Derive the Authority even of the Holy Scriptures from the People.

Rehearsal. Yes, Country-Man. Have you forgot how I have Batt'd the Observator, upon this very Point, in my Numb. 135. 136. Where

Where I have shew'd that he Derives the Authority not only of the *Scriptures*, but of Christ Himself from the *Voice of the People*.

And now I will shew you the same from this Book of the Rights, which I then Named. For they are all of a Piece. They Play to one Another's Hands, and Repeat the Words of Each other. But the *Observator* is the Elder Author of the two, upon this Subject (Unless the other Help'd him under Hand) and Baiting the *Dirtiness* of his *Language*, as Considerable in the Argument, when it is duly Weigh'd and *Canvass'd*. And of this, you your self, *Country-Man*, shall be Judge.

(6.) He sums up the Strength of his Argument in his Chap. 4. §. 39. p. 151. And says thus, *One grand Cause of Mistake in this Matter is, not considering when God Acts as Governor of the Universe, and when as Prince of a particular Nation*. By this Distinction he wou'd throw off the Authority of the Old-Testament, as to all other People but the Jews; as being given to them only by God as particular Prince of that Nation.

*Country-m.* I can Answer that my Self. This can Refer only to the Municipal Law of the Jews, as they were a Particular Nation. But ther are besides many other Laws in the Old-Testament which Refer to all Mankind. And this brought over many of other Nations to be Proselytes to the Religion of the Jews. For who wou'd not be of that Religion which he believ'd was Instituted by God Himself?

And even as to their Municipal Laws; they must be the best Pattern for other Nations to imitate, where their Circumstances wou'd bear it. For God tells the Jews that the Nations round about them wou'd think them a Wise People, when they consider'd the Wisdom of those Laws He had given them.

(7.) Rehears. But wherein do you think this Book of the Rights do's place the Authority which God had over the Jews?

*Country-m.* Wherein? In what cou'd he Place it, but in the Absolute Dominion which God has over all His Creatures? This is the Ground of the Authority of God over All. His Vouchsafing to take a Particular People more immediatly under His own Government, and to give them Laws from Heaven, was a wonderful Condescension and Goodness in the Almighty. But his Authority and Right of Dominion is the same over all Creatures.

Rehears. Now stand Astonish'd, Country-man, you will see what will Amaze you, and Confound any Man of Common Sense who believes ther is a God! This Book of the Rights Places the Authority and Right of Dominion which God had over the Jews, in the Original Right they had, according to the Law of Nature, to Choose a King for themselves, whom they pleas'd, or to have had none, as they Pleas'd. Tis true he makes God offer Himself to them as a Candidate in the Election for the Crown, and that the Choice of the People fell upon Him,

which made Him their King. But otherwise, that He had been none of their King! *Country-m.* And if it was their Authority which made Him their King, then they had Authority to call Him to an Account, and Depose Him for Mal-Administration! As they did afterwards, for His being too Slow (as they thought) in the Relief of Jabel-Gilead, when Besieged by the Ammonites. They then Rejected Him from being their King, and they wou'd have Kings like the Nations round about them. And I wou'd know from the Author of the Rights, whether they had not Power so to do, upon his Principle of their Electing Him to be their King? But when was this Famous Election made? Do's he tell us that?

(8.) Rehears. Yes. He says it was made at Horeb, when the Law was given. Which therefor he calls the Horeb-Contract; And that God never gave them any Law before that Time.

*Country-m.* There he strangely Forgot himself! What was the Law of Circumcision, given to Abraham their Father, and Enjoin'd upon Pain of Death? What was the Law of the Passover given them by Moses, the Sabbath and several other Institutions Commanded under severe Penalties, long before the Horeb-Contract, as he calls it? So that it seems God took upon Him to be their King, and gave them Laws, without staying for the Grace of their Election!

(9.) It is a Great Condescension in God to make a Covenant with Mankind. But for Men to Presume to make a Covenant or Contract with Him, or for Him (other than to Submit themselves and Obey His Law) is a Novelty former Ages have not seen! They saw not a Solemn League and Covenant (call'd the Covenant of God) for Extirpation of Prelacy, bringing Malignants to Punishment, and preparing a Block for their King!

But, Master, I can hardly Believe that the Book of the Rights says these things you Charge him with. Therefor in your next I desire you wou'd give me his own Words, that ther be no Mistake, or that it be said you Wrong him.

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